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THE REAL TOLERANCE

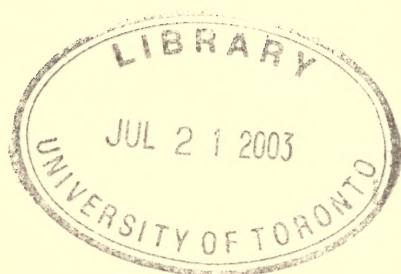
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THE REAL TOLERANCE

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Dedicated to Those who can understand.



A POINT OF VIEW IS A PROPHYLACTIC AGAINST ALL EVIL :
HENCE THE SCIENCE OF HAPPINESS CONSISTS IN ONE'S
ABILITY TO CONSTRUCT THE
MOST PEACE - INSPIRING POINT
OF VIEW.

HE WHO HAS NOT LEARNT HOW
TO BE HAPPY ON EARTH WILL
NOT LEARN HOW TO BE HAPPY
IN HEAVEN.

KILL OUT VANITY : FOR
" WOUNDED VANITY IS THE
MOTHER OF MOST TRAGEDIES."

FOREWORD

HE who would selflessly give to the world will give unknown to the world : for the attachment of a name presupposes in some cases a certain degree of vanity. This reflection, however, must not be regarded as a censure on most writers, as a name in connection with a work has its obvious values. The Author regards his own case as an exception, for he does not consider by revealing himself he can in any way assist the mission of his book. He only hopes he may bring a little enlightenment to those who may stand in need of it, and if he succeed, asks no gratitude, in that he considers himself unworthy of it.

The following utterances are an attempt to show how the true Charity, set forth in all Divine Philosophies may be adjusted to the spirit of the age and brought to bear on the manifold circumstances of Life. Although the author lays no claim to have

said anything new, yet much may be found startling, and not a few readers may even imagine a direct approval of so-called sin is manifested. Such readers the author bids remember : that much which the world calls sin when looked at with the further-seeing eyes of wisdom, can be called sin no longer—for there is no such thing as a virtue in itself ; that no man has a right to morally fetter another responsible being ; he has only the right in some cases to *advise*, and in all cases to *forgive* ; that the great proclamation, “ Forgive unto seventy times seven,” is not an upholdment of sin, but unlimited forgiveness ; and above all, were there nothing to be tolerant about, there could be no tolerance.

FRIENDSHIP

ONE of the most essential pre-requisites to Happiness is unbounded tolerance : for intolerance is the root of all enmity.

THE perfectly tolerant man never needs to forgive, for he is insensible to all wrongs.

HAPPY is the man who, because of his unbounded tolerance, inspires perfect confidence and truthfulness from others, for thereby doth he save another's soul from wrong-doing and arm himself against deceit.

IF a friend deceive you, then be not angry, but seek in your heart for that flaw in your tolerance which has driven him to deceitfulness, and if you find it, be indeed grateful, for that friend has done you a service.

IF a friend do you a wrong, then endeavour to be glad, for thereby has he given you an opportunity to manifest your forgiveness and nobility, and so to call forth his greater love.

IF a friend do you a wrong, then seek with loving sympathy to penetrate into his heart and to fathom his innermost feelings : for then doth he become, as it were, your own self, and you *understand*.

IF a loved one fall morally short of your expectations of him, then desert him not, but let your compassion fan the flame of love : for as it behoves you lovingly to nurse the bodily sick and adhere to them all the more steadfastly, so doth it behove you to nurse the morally sick until they be healed.

IF a friend has lied to you, and you, in your anger, feel you cannot trust him or love him ever again, be sure your love for that friend was unstable and meagre : for just as a whole house cannot fall by the dislodgement of one brick, so can the house of love not fall by the telling of one lie. Nay, happy and brave is he who troubles not as to whether he can *trust* his friend, but centres his whole mind upon unconditional Love.

HAPPY is the man who makes many friends, for each new being whom one learns to love is one step nearer to Universal Love, which is the goal of all Humanity.

IF a friend conduct himself ignobly towards you, neither seek redress nor bear resentment: for the seeking of redress is a foolish and infantile waste of human activity, while the bearing of resentment shows you to possess a mind which dwells on childish and futile things.

HAPPY are you if you can always love your friend for the charms and qualities he *possesses*, and not for the absence of any special fault: for should you discover, one day, that fault to be within him, then your love is doomed to die. Aye, it is always a dangerous thing to make a fetich of any one virtue.

WISE is that man, who, when he has done a good deed unto his friends, or others, desires not gratitude, but is grateful to them instead, in that they have given him the means to add unto the sum of his good actions.

PARENTHOOD

The best parents are those who set the best example.

HAPPY are those who, because of their high stage of spirituality, employ the sex-force solely for the sake of procreation and never for the gratification of the senses : for by so-doing they can provide pure bodies for noble entities, who will one day be a blessing unto themselves and unto the human race.

UNWISE and cruel is that man who, because of his own selfish inclinations, forces his wife to become the mother of many children, thereby overtaxing her physical forces and setting his will against her own desires : for he who would knowingly bring suffering upon another human being, places indeed a heavy barrier across his own spiritual evolution, and hence across the path of his own real happiness.

HAPPY are those parents who, in the Autumn of their lives, suffer themselves to become the pupils of their own children: for just as one draws the freshest water from the well, because that which is standing in the vessels has become stagnant, so does one gain the freshest knowledge from the young, in that the ideas of Age are often antiquated and of meagre value.

HAPPY is he who never takes delight in being master in his own house, for all delights based upon vanity are doomed to destruction. There is only one thing worth being the master of, and that is one's own mind. Nevertheless, should it be essential to be master in your own house, do that which is your duty, but be not *attached*.

UNWISE indeed is that father who urges his daughter to marry for wealth or position, or for any reason other than pure love, for by so doing he is driving her to nothing less than "legalised prostitution."

IF your daughter should love and desire to marry a man you think unworthy of her, look well into your own heart : for then you *may* find that nothing but your own selfish ambition gave birth to the idea of his unworthiness.

UNWISE indeed is that parent who would separate those who love : for, because of the great Law of Cause and Effect, in like manner must he one day be separated. Aye, it hath been said : Whom God—which is Love—hath joined, let no man put asunder.

IF your daughter give birth to a child outside the confines of wedlock, and if she be deserted by her lover : then I say unto you : be neither wrathful, nor cast her forth, but care for her and her child : for it behoves you to alleviate her pains by the ointment of your sympathy and love, and not to add to them by the fires of your wrath and intolerance.

O YOU who are the father or mother of adult children!—wise are you if you always lovingly *advise* rather than command or morally enchain those children; for there are some who can only learn Wisdom by the fruits of wrongdoing: and by fettering them you become not only their jailor for whom they will bear resentment and on whom they will practise deception, but you may be denying them that experience which is the only true teacher for the soul: and thus by your own lack of wisdom be retarding their progress unto good.

O YOU who strive to be good and love-inspiring parents, unwise indeed are you if you mar your home-life by dissension and quarrelling between yourselves: for by so doing you frustrate the prime object of legal union (which is to provide a happy and suitable home for the welfare of your children) in that you render them unhappy, and sow in their all too impressionable minds the seeds of evil through the power of your discordant emotions and the force of your bad example.

CONJUGALITY

NO good can exist without a certain proportion of evil, therefore many a social ideal calculated to remove one species of "sinfulness" only ends in giving birth to others. For instance, the ideal of monogamy stimulates the sense of possession, jealousy, unforgiveness, passion without love, and other kindred evils. This being so, the art of Happiness can only consist in judicious compromise.

IT hath been said "Forgive your enemies,"
but I say unto you: there are many who
cannot even forgive their wives.

BLESSED is that husband who for all discordant things blames himself and not his wife : for the blaming of another may often destroy love, whereas the blaming of self gives birth to a wise humility.

FOOLISH indeed is that husband who complains that his wife does not love him, yet strives not always to act in a way which shall call forth her love : for he is like a man who carelessly allows his house to burn down before his eyes and at the same time complains that he cannot live in it.

BLESSED is that husband who practises discretion in his bodily passions, and only suffers his wife to have a child if she truly desires one : for what is the pleasure of a few moments to the agonies of child-birth? Aye, unto the passionate I say, it is a thousand times better to "sin against Nature" than to cause an hour of needless suffering unto any human soul: but better still it is to transmute the forces of passion into true spirituality.

O YOU who strive after perfection and high love ! unto you I say : if sometime you discover your wife loves another man, yet because of your children or the law you are unable to permit her to live with or marry this man, even if she desire to do so, then it behoves you to invite him to your house and treat him as your friend : for by so doing you will render two human beings happy instead of miserable ; you will also save them from deceiving you, and will call forth unto yourself their grateful love.

O YOU who yearn after true magnanimity, unto you I say : if your wife has a child by another man, then do not give vent to your anger, but strive to love and care for that child as truly as if it were your own, for verily the man who is incapable of loving that which is not his own flesh and blood is still the slave of vanity.

WISE indeed is that woman who, knowing herself to be no longer possessed of bodily attraction, sym-

pathetically suffers her husband to enjoy the embraces of another woman—treating that woman as her friend—for having lost the physical unity, which some day must inevitably pass away, she not only retains, but magnifies the mental unity, which is the greatest and most enduring love.

O YOU who are a passionless woman and find the sexual embraces of your husband irksome to you, so much so that you would fain deny him your body, unto you I say : drive him not to deceitfulness nor into the loveless arms of a harlot, but allow him the passion of some noble woman, and sanctify the relationship by the balm of your friendship ; for it behoves nobody to deny unto another that which they cannot or will not give themselves.

BLESSED and unselfish is the man who, waking at night-time in great pain, does not arouse his wife, that she alleviate it, but waits until the morning instead : for that man has learnt true

compassion, in that the peacefulness of her slumber means more to him than his own bodily anguish.

UNWISE indeed is that woman who wishes to possess a jealous husband, for in order to gratify her own vanity she is desirous that another's soul should be tainted with an ignoble and pain-giving passion.

O YOU who suffer from the pangs of jealousy, unto you I say : if your wife deceive you, then blame her not, but blame your own jealousy, for were you free from that ignoble and futile passion, your wife would never have cause to practise deception upon you.

FORTUNATE is the man who can implicitly *trust* his wife, but infinitely more fortunate is he who *need* not trust his wife, in that he has uprooted the sense of possession, which is the mother of most misery.

O YOU who would be a noble husband, if your wife fall in love with another man, and you, in your resentment, are tempted to deny her the enjoyment of that love : then I say unto you : put your own selfish thought away ; for in denying her that love towards the other man you only awaken her hatred towards yourself, while in permitting it you awaken her gratitude and greater devotion.

IF your wife fall in love with another man, and you, in your anger, are tempted to act uncharitably towards her, then I ask you : if you truly cherish her, what can be sweeter to you than the vision of her happiness, while if you cherish her not, what matter it if she love another man ?

IF you possess a wife whom you do not truly cherish, and she fall in love with another man, then I say unto you : do not, because of your resentful pain, upbraid her, or stand in the way of her

love ; for your pain arises alone from vanity, which is ignoble, while her pain arises from love, which is the highest thing on earth. Nay, if you cannot give her love yourself, it behoves you to suffer another to give it in your stead.

BLESSED are those wedded ones who can practise perfect continence, in that they have transmuted their sexual forces into true spirituality ; but unfortunate are those who practise it merely because they are devoid of love and deep feeling : for such chastity is alone the child of selfishness.

UNWISE and cruel is he who denies to his wife—for purely selfish reasons—the possession of children when she ardently desires them : for not only thereby does he prevent the fulfilment of one of her greatest missions, but he also denies to the human race its desirable increase.

HAPPY is that husband who at the end of his life can truly say : Never did I fail with mine own tears to wash away the tears of my Beloved. And still more happy he who on his death-bed can falter : Not with my tears did I wash the tears of my Beloved away, but with my happiness, for along whatsoever path she sought her felicity there did mine go with her.

WORK

The first and best things in life are Work and Love: all others are secondary and unstable.

UNWISE indeed is the man who, having the choice of labours, chooses, for the sake of more recompense, that for which he hath no love: for thereby hath he sold his priceless happiness for a few useless coins.

UNFORTUNATE is the creator who is immediately understood: for to be thus understood often means not to beworth understanding.

YOU who receive the praise of the masses, be neither elated nor proud: for that praise may be a sign of your mediocrity and transience. Nevertheless, be not despondent either: for if it be denied you to live for a future generation, it is given you to be the donor of pleasure in this one instead. Aye, he who cannot entertain the wise, let him be glad that he can enliven the hearts of children.

O YOU who are a great artist and have arrived at the noon of your career, when you no longer reap mere slander, but also praise, unto you I say—If a work of yours receive ten bad criticisms and only three good, then be indeed glad, for it is a sign you are still progressing, but if a work receive ten bad criticisms and ten good, be not so glad, for it is likely to be a sign that you are standing still: whereas if you receive nothing but good criticisms, then think well upon that work, lest it be wise to destroy it.

LOVE

“The greatest of all is Love.”

HAPPY are those who can nobly and deeply love, for they are the unselfish ones, and shall reap the blissful harvest of their unselfishness.

HAPPY indeed is the man who realises that it is more blessed to love than to be loved.

DELUDED is the man who, professing great depth of love, puts not the happiness of his Beloved before his own happiness : for that man does not love his Beloved but merely himself through her.

TRULY emancipated is the being whose greatest joy is in the love he projects from himself rather than that which returns to him from his Beloved : for whereas the delight of bestowing love arises from pure love, the delight in receiving it may arise from vanity. Nay, he who asks not for devotion will feel no grief when it is no longer given unto him.

UNWISE is the woman who forbids the embraces of her lover, out of vanity, rather than for any nobler reason : for the being who attempts to ascend unto Heaven on the wings of selfishness shall not attain unto Heaven, but shall fall back, bruised, unto the earth.

WISE is that woman who, seeing the devotion of her lover to be on the wane, chides him not, nor uselessly grieves, but searches for the cause within herself, endeavouring to rectify it by greater unselfishness and the manifestation of the highest qualities : for by so doing she may bring back her lover's devotion and at the same time enrich her own soul.

IF you love and are betrothed to a woman, and discover that she no longer cares for you, and wants to break with you, then do not upbraid her, or grieve, but be glad that in ending your betrothal, you have saved a loved one from the unhappiness of marrying somebody for whom she hath no real affection.

FOOLISH indeed is that man who, having been jilted by a woman, vows he will shun all women and all love for the remainder of his life; for that man is a coward and must reap the fruits of his cowardice. Nay, since there are countless noble and beautiful women in the world, the truly brave man is he, who, having loved one woman and lost her, seeks immediately for another to love in her stead.

O YOU who think to love a woman, yet refuse to marry her because she has known the sexual embraces of another man, unto you I say: know that your love is impure and selfish, for rather doth it behove you to take delight in marrying a woman whom other men, because of their intolerance, may unjustly reject.

INTOLERANT indeed is that man who, having himself been unchaste—aye, perhaps countless times—refuses to marry other than a virgin: for he is thus allowing himself that which he

unjustly denies to another, and, as it were, expecting to reap flowers from a field in which he has helped to sow tares.

DEATH

If it be no longer allowed me to love those
I love high above all, it is doubtless that I
may learn to love those whom I love not
yet. (*Maeterlinck.*)

IT hath been said "Blessed are they that mourn, for they shall be comforted"—but I say unto you now : more blessed are they who, having reason to mourn, mourn not ; for they shall be comforted a thousandfold.

IF you should lose a loved one, then be not vehement in your lamentations, for an excess of grief is but a manifestation of selfishness and mars the happiness of the departed one. Nay, if you be a Christian, how can you mourn, when it behoves you to rejoice that your friend has gone to the enjoyment of Bliss ; whereas, if you be a Materialist, how can you mourn either, since oblivion cannot be aught but contentedness ?

IF death steal a friend from you, no longer suffering you to love him on this earth : then grieve not, but turn all your loving energies to those whom you have not loved as yet.

HAPPY are they that grieve alone for the grief of others and never for

their own grief : and more happy are they who grieve not even for the grief of others, but turn all their energies to assuaging it : for thereby shall they bring peace unto the world and also unto themselves.

SINNERS

Cultivate Compassion !

The idea of "sin" breeds Intolerance, therefore suppress it completely ! In reality there is no such thing as sin ; there is only a wise way and an unwise way to Happiness.

BLESSED is that man who, in his compassion, nurses the bodily sick, but more blessed is he who, in his tolerance and love, nurses the morally sick : for whereas the former can but die and go to their felicity, the latter may sink deeper into the morass of their misery and erring.

IF you hear that some unhappy criminal is condemned to death for his crimes, then I say unto you : do not add your indignation to that of the heartless crowd, but send forth thoughts of love and pity unto him instead ; for your indignation—which is but a form of hatred—can do him no good, and only tarnishes your own mind, while your loving thoughts may sweeten the cup of his misery, and rebound, for good, unto yourself.

IF you be walking alone in the country, and a tramp falls upon you, and attempts to steal your money, then I say unto you : do not in anger raise your stick to injure that tramp but give him your money instead : for what is

the pain of the loss of a few coins to the misery which urges a man to steal ? Nay, by lovingly giving him that which he demands, you may awaken his gratitude, which is good for his soul, while in striking him you awaken his hatred, which adds unto the sum of his errors.

O YOU who are virtuous ! if ever you are tempted to look down with disdain from the heights of your respectability upon the sinners and harlots : unto you I say—look well into your own hearts, for it is the sum of your intolerance which has driven these poor mortals to so sad a vocation, and not their own desire.

O YOU who have never loved, but condemn those who are living in true devotion and intimate relationship outside the confines of matrimony, unto you I say—root out your condemnation and tear the veil from your own eyes : for you are condemning those greater than yourselves, in that they have learnt to love and you have not.

O YOU who are married, and yet can look down upon those who in the fervour of their love give way unto their passion outside the convention of matrimony, unto you I say—probe well your feelings before despising others, lest you should find that your own sexual impulses are but a habit from which the sanctity of love has faded away, and therefore in reality you are more animal and unchaste than those whose unchastity you are tempted to condemn.

O YOU who have married either for position or money, instead of pure love, if you ever feel tempted to despise the courtesan or harlot, then I say unto you—put that temptation away and lovingly pity her instead : for where lies the great difference between selling your body to one man for a life-time for a large sum of money, to selling your body to different men for a few pounds an hour ? Aye, whereas the former is but a desire, the latter is often a necessity.

O YOU who are a man of high talents, yet have used those talents alone for the aim of amassing wealth, if one day you should be accosted by a harlot, and in the consciousness of your respectability should send out a thought of disgust for her, then I say unto you—first look well into your own heart and be charitable: for that woman, to save herself from starvation, merely prostitutes the gross physical body (which is but the lowest vehicle of consciousness), while you, possessing all your bodily needs, are prostituting your talent, which is one of the highest things you possess.

UNWISE indeed is the man who judges another by his actions, knowing not the thought that lies behind those actions: for just as a beautiful mind may exist behind uncomely features, so may a noble and unselfish reason exist at the back of many a seemingly wrong action.

BLESSED is the man who forgives the repentant sinner, but still more

blessed is the man who forgives the unrepentant sinner, for he is the possessor of true tolerance.

IF you should meet men or women who are possessed of strange lusts or perversities, then do not look down upon them or suffer yourself to feel in any way repelled by them, for these mortals are but the victims of circumstances, and may have as beautiful a soul as the most normal beings. Aye, unto you I declare that to condemn a man because he is born with strange passions is as unmeet as to condemn a man because he is born with uncomely features, in that one is as blameless as the other.

WISE is that erring one who is tolerant even unto himself, and rather than waste his energies in lamenting over his many faults, lives in the Eternal, and patiently waits, imbued with steadfast faith, until such faults fall away from him.

PLEASURE

The only true pleasure lives within the soul.

UNHAPPY is that man who buys his own pleasure with the pain of any living thing, for he knows not the felicity of possessing a compassionately loving soul.

O YOU who are a sportsman, and take delight in the killing of innocent birds, unto you I say—seek your pleasures in less cruel ways: for what is the particle of joy you obtain in shooting that bird to the pain and loss of life of that bird? Aye, merely for the pleasure of one moment, you, who are possessed of unlimited pleasurable things, take from an innocent creature its whole existence, which is all that it possesses on earth.

UNWISE indeed is the man who makes a “hobby” of his physical appetites instead of merely gratifying them, occasionally, to appease them: for he who indiscriminately piles up the furnace of Desire, must one day surely be consumed by that furnace, in that it

will have got beyond the bounds of his control.

BLESSED is that man whose chief pleasure consists in the acquiring of that knowledge by which he may benefit others : for thereby doth he bring joy unto his fellow-creatures and a double felicity unto himself.

